



A

S E R M O N

Preached before the Honourable

HOUSE of COMMONS;

A T

St. Margaret's Westminster :

O N

Monday the 30th Day of January, 1764.



Martis, 31 Die Januarii, 1764.

Ordered,

That the Thanks of this House be given to the Rev. Doctor *Richardson*, for the Sermon by him preached Yesterday before this House, at St. *Margaret's Westminster*, and that he be desired to print the same; and that *Lord Brownlow Bertie*, Mr. *Whichcote*, and Mr. *Cust* do acquaint him there-with.

T. TYRWHITT, Cl. Dom. Com.

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Monday, January xxx. MDCCLXIV.

By *WILLIAM RICHARDSON*, D. D. K
Præcentor of the Church of *Lincoln*, Master of *Emanuel-*
College, Cambridge.
And Chaplain in Ordinary to his *Majesty.*

L O N D O N :

Printed for C. BATHURST; opposite St. *Dunstan's*
Church; *Fleet-Street.*

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MATTHEW XXII. 21.

Render therefore unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's.

THESE Words of our blessed Saviour, are proper for our present Meditations; whether we consider them as recommending two very important Duties; the one, incumbent upon us as created Beings; the other, as Members of a Community: Or, whether, in consequence of their Importance, we make them the Standard, by which we may judge of our own Behaviour, or that of other Men; may examine the Transactions of past or present Times, and form a regular Plan for our future Conduct.

The Question, of which these words were a Solution, was different, both in its Nature and Design, from the many others which had occasionally been put to Christ. He had before been applied to as a *Judge of Controversies*, to resolve

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Doubts,

Doubts, and to instruct in those Duties which would lead to eternal Life : But this was proposed purely to ^a entangle him in his Talk, that they might be able to bring a Charge against him, and have him punished as ^b a pestilent Fellow, and a Sower of Sedition : Or, as St. Luke records it, ^c they watched him, and sent forth Spies, which should feign themselves just Men ; designing to take hold of his Words, and deliver him unto the Power and Authority of the Governör.

This Day has been wisely set apart by Authority, to commemorate and bewail the Confusions, which Hypocrisy and Irreligion had brought upon this Church and Nation. Yet ought it not to be a Day of Strife and Contention ; either by vindicating what was done in those Years of Desolation on the one hand, or uttering personal Invectives on the other : but by a cool dispassionate Enquiry into Things, not Persons, we may learn to form such a political System, as may enable us to ^d *lead peaceable Lives in all Godliness and Honesty ; and render both to God and Cæsar the things which respectively belong to them.* We should treat the Subject with such a becoming Decency and Christian Temper, as may convince the World, that although we abhor the Crimes, yet that we can pity, and in part excuse the Bulk of those concerned ; who were seduced by plausible but fallacious Arguments ; by the cunning Sophistry of their designing Leaders ; to commit such Actions, as were not only a Disgrace to the Religion which they professed, but even a Scandal to them as Men.

^a Ver. 15.

^b Acts xxiv. 5.

^c Luke xx. 20.

^d 1 Tim. ii. 2.

For although we have many Instances, in the Annals of other Nations, where Kings have been deposed and murdered by their Subjects, but more frequently by their mercenary Forces ; yet is it no where told us, that a Sovereign Prince was opposed in the Field by his Subjects, imprisoned and afterwards condemned, in consequence of a mock Tryal, for Rebellion against the People ; and then executed for it in an ignominious Manner.

I have already observed that there are two very important Duties contained in the Text : as such therefore we will separately consider them.

1st. The Obedience which is due to *God*. And
2^{dly}. That which is due to *Cæsar*. I shall afterwards draw some general Observations from them, relative to the Occasion of this day's Solemnity.

1st. We are required to *render unto God, the Things which are God's*.

A Conviction that there is a God, and that we are to obey his Will, is the Foundation of all Religion : without it we are not capable of securing either Peace of Mind here, or Happiness hereafter. For to *live as without God in the World* ; without a Belief of his Existence, a Reliance on his Promises, and a firm Persuasion that he *considereth all our Works* ; would afford but a very uncomfortable Re-

^c Psalm xxxiii. 15.

fection ; and could at most but extend to an Epicurean Happiness, *Let us eat and drink, for to morrow we die.* — But when we reflect on Him with a reverential Awe ; when we consider Him, as He really is, our Creator and Preserver ; we are induced to regulate our Behaviour, according to such our Opinion of Him. As our Creator, we owe Him Honour and Adoration, with an entire Resignation to his Will, in all the various Turns of our Affairs : praising Him as the beneficent Dispenser of all good Things, on the one Hand ; and submitting with a chearfull Acquiescence to his severer Dispensations on the other. We must *love, honour, and adore* a Being, so infinitely perfect in himself, and so infinitely beneficial to us : upon whom alone our Happiness depends, and without whose gracious Assistance we are incapable of doing any Good.

Are we desirous therefore of a Supply, either of spiritual or temporal Blessings from the Supreme Being, we must humble ourselves before Him, and petition for those Things which He shall judge to be convenient for us : that He would vouchsafe to shower down his Benefits upon us ; would avert the Evils which we fear, and bestow the Blessings which we want.—We must thank Him, as the Author and Preserver of our Being ; that He hath created us in his own Image ; that he hath redeemed us from the Power of Darkness, and from *the Corruption which is in the World through Lust* ; that he hath sent his Son to instruct us in those Duties which are essential to our Happiness, and to be a propitiatory

^f 1 Cor. xv. 31.

^z 2 Pet. i. 4.

Sacrifice for the Sins of Mankind : that he hath endowed us with immortal Souls, and made us capable of enjoying future and eternal Bliss. For these and many other undeserved Blessings, we must thankfully adore the Divine Majesty ; and by our Behaviour shew, that we are in some Degree deserving of his future Favours.

We are also to render to Him all due Reverence and Respect: not to blaspheme his Name, or contemn his Ordinances ; but in a particular manner to respect things offered to Him, or dedicated to his Service ; to ^h *keep his Sabbaths, and reverence his Sanctuaries*. In short, this Duty of Obedience unto God, or rendering unto him his Due, includes in it a regular Discharge of all those Commands, which he hath given us in his Word : All that filial Duty, which as our Father He may expect ; all that Purity of Heart and Affection, which ⁱ *becometh Persons professing Godliness* ; all that Holiness, Piety, and Devotion, which will sanctify our Endeavours here, and make us relish those Joys, which He hath prepared for his faithful Servants in a future State.

Consider we now,

2dly, What the Obedience is which we owe to Cæsar, and wherein it consists.

Christianity requires Obedience to those Powers which are legally instituted, whatever they be ; without establishing any particular form : And leaves it to the Prudence or Necessities

^h Lev. xix. 30.

ⁱ 1 Tim. ii. 10.

of each People, to judge for themselves in a Case of that Importance.

Our Duty therefore in the first Place is, to pay all Deference and Respect to the Person of the Supreme Magistrate, whoever he be: To esteem and love him, as one that watcheth over us for our good. We must form generous and noble Conceptions of him; for if in our Imaginations only, we sink him to a level with, and think him no better than ourselves, we shall soon work up an unruly, fond Persuasion, that we are the proper Judges both of Him and his Behaviour. And when once we begin to think meanly of him, and look upon him as weak and ignorant, as false and designing, as negligent and remiss in the Execution of the supreme Command; his Authority proportionably diminishes, and we obey only for fear of Punishment.—Whereas when we form worthy Notions of him; such as Christianity requires; such as Charity enjoins; such as we would have put upon our own Actions: When we look upon him in that Light, which even our common Interest demands of us; that though he be not perfect, yet that he studies for our good, and designs at least the Prosperity of his People: We then obey with a willing Mind, support the Magistrate with Alacrity, and even submit to Difficulties with Satisfaction and Content. Foreign or domestick Troubles do but whet our Zeal for his Service; inspire us with Resolution to hazard every thing for his Protection, and to make him as Great as we think he is Good.

In consequence of this personal Regard, we shall chearfully submit to his Authority, and obey those Injunctions, which he shall lay upon us, without murmuring or repining; without
pretending

pretending to penetrate the Reasons of every Command, or fathom the Depths of his Counsels.—The Magistrate's Duty is to govern well, the Subject's to obey chearfully: I will not say every Command; but shall venture to assert, that in general the Publick suffers less by an enlarged Obedience, than by our withholding that which may legally be demanded of us.

To these I shall add another Branch of Duty to the Magistrate; and that is Obedience to the Laws of our Country. Laws are framed for the good of the Community, and by them are we to regulate our Conduct. They are not, neither can they be supposed to be always perfect: So that, should particulars be sometimes aggrieved by them, it is not for private Men, on that Account, to oppose a general Good. While they are in force, it should be made a point of Conscience to obey them; and that disregard or Contempt of them, which is often shewn, and too frequently with Impunity, is a sign of a sickly and distempered State, and may sometimes prove fatal in its Effects.—Obedience to the Laws is Obedience to the Supreme Magistrate, and *rendering unto him his due*; inasmuch as they are very properly called *his Laws*, as he is intrusted with the executive Power, to see those Laws obeyed.—And herein is included the Duty of paying * *Tribute to whom Tribute is due*: For though the contrary is, and has been long practised, in open Violation and in Defiance of those salutary Laws, which publick Wisdom has thought proper to enact; yet certainly the daring Boldness of the Fact alters not the Nature of it, or renders the Offence less criminal: For the Magistrate hath the same legal, the same equitable Right to Tribute, that each

* Rom. xiii. 7.

Man hath to his particular Property: Both are ascertained by the Laws of our Country, and the Community is concerned to see those Laws obeyed. Yet is the withholding Tribute attended with this particular Aggravation, that without it no Government can be supported: The very foundation of an Establishment must be destroyed, where the Power to defend it is wanting.

We are also to assist the Magistrate in the Execution of his Office by our Prayers: According to the Advice of St. Paul, *I exhort that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men; for Kings, and for all that are in Authority: And for this Reason, that we may lead quiet and peaceable Lives in all Godliness and Honesty.* And to enforce these Duties I add, that we are thereunto bound, by the strongest Motives of Self-interest, and by all the Tyes of Reason and Religion; for we are to do these things, ^m *not only for Wrath, but also for Conscience sake.*

Thus have I cursorily considered the important Duties prescribed by our Blessed Saviour, our Duty to God and the King. And as I am called upon to consider the Transactions of those Men, who filled up the Measure of their Iniquity, by the Murder of a virtuous and merciful Prince; I shall do it by the Rules already laid down; which will clearly evince, that those turbulent, heady and blood-thirsty Men, withheld both from God and Cæsar the things which respectively belonged to them.

¹ 1 Tim. ii. 1, 2.

^m Rom. xiii. 5.

I do not hereby intend to lay one common Charge upon all who were concerned in that Rebellion: For many there were ⁿ *who*, as the sacred Historian relates in a similar Case, *joined in their Simplicity, and went out, being called, and yet they knew not any thing.* They joined the popular Cry of *Liberty*, tumultuously united in defence of their *Diana*, and yet were not able to assign any Reason for it. Such a powerful Influence have Words on Actions, that Men are frequently diverted, by an unaccountable Fascination, from their cooler Determinations; and blindly led on from one Degree of Mischief to another, until they are firmly persuaded that *Evil is Good, and Good Evil.* What would have made them stagger at first, and with Hazael cry out, ^o *Is thy Servant a Dog that he should do this thing*, would by insensible Degrees become familiar to them, and they be drawn on by their crafty Leaders, until it was too late to look back and repent.

I shall not take up your Time in examining into the Beginning of this unhappy Reign, or that which preceded it; inasmuch as it cannot be denied, but that both Kings were put upon Measures inconsistent with their true Interest, inconsistent with the Ease and Prosperity of their People. Warm and enterprising Men too successfully urged them on to stretch their Authority to its utmost Bounds, if not beyond it; and in some Instances, at the Expence both of private and publick Tranquillity.

Far be it from me to dispute the Right which the People must be allowed to have, of defending themselves in Cases of

ⁿ 2 Sam. xv. 11.

^o 2 Kings viii. 13.

extreme necessity ; when their religious and civil Rights are in real Danger, from the arbitrary and despotick Proceedings of the Supreme Magistrate : Whose Office requires him to protect his People, and whose Glory it should be to be *the Minister of God to them for good*. Such a Defence is justifiable ; such was it wisely esteemed, and practised in a later Reign : By which a Foundation was laid for those glorious Privileges, that Freedom we now happily enjoy, without any Apprehension of Danger from a Despotick Power ; without the Fear of being dispossessed of those National Blessings, which flow in upon us, under the auspicious Government of our present most Gracious Sovereign.

But this single, though fortunate Event, ought not to be produced as a Precedent for future times, unless the Circumstances should unhappily be the same. It certainly was not the Case in those days of Infamy and Reproach, which we now cannot reflect on but with Horror. There was room indeed for *Jealousies*, for *Doubts* and *Fears* : But yet the whole of the Constitution was not at stake, as it certainly was in the other Instance : The civil Government might have been carried on without any great Inconvenience : And a few Concessions, if made with Temper and Sincerity on both sides, might have established it on a solid and lasting Foundation.

Neither shall I deny the right which the Subjects have, of applying for relief from such Laws as are burthensome or oppressive, so it be done in a manner suitable to our Constitution. But when all such just Complaints were removed, in the

the Case before us : When Laws were enacted which secured the Subject from the Dangers of Popery ; from the arbitrary, and sometimes severe Sentences of a Star-Chamber ; from the Fears of not meeting again in Parliament, by making that Parliament perpetual ; which were the things they most complained of : When the King had given up many of his just and legal Rights, in hopes that such unprecedented Concessions would have had a proper Influence to prevent future Incroachments : Nay, when they themselves declared, that *the King had sufficiently provided for the Security of the Commonwealth ; and that there remained nothing to be done, but such a Return of Duty and Gratitude to him, as might testify their Devotions to him :* When this, I say, was really done ; What possible Excuse can be made for the subsequent Transactions ? The Seeds of Rebellion were doubtless much sooner sown ; but now *they sprang up and brought forth fruit to fifty and an hundred fold.*

For some considerable Time the whole of our Constitution was entire ; the three Estates of the Realm were subsisting ; a body of Laws in being, by which the People were to be governed ; those which were imperfect just altered ; and those which were hurtful repealed ; the King in a readiness to enforce the Execution of those Laws ; and the People, in general, willing to submit to them.—The Ecclesiastical part of it had subsisted long in Purity and Vigour ; without any Inter-

^p Eachard's History of England, Vol. III. p. 100. ^q Matt. xiii. 8.

ruption (except in the preceding Century) from the very first planting of Christianity. It was at this time purged from the pompous Pageantry and unchristian Tenets of the Romish Church; freed from the unmeaning Sanctity and supercilious Hypocrisy of the Separatists, but *'built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner Stone.*

These Things previously observed, I shall now briefly recollect the most material Transactions of those Times; and see what Respect was shewed either to GOD or the KING.

The established Religion, *that Religion* which we now profess, and of which we have cause to glory, was overturned by an illegal Power, after the Fathers of the Church had been excluded from their just Rights by popular Tumults, fomented by factious and designing Men.—*Those Revenues* which had been appropriated for the Maintenance and Support of Religion;—*That Liturgy*, by the Use of which, the external Service of it had been performed with Decency and Order;—*Those Divines*, who had, with the most Zeal and Knowledge, endeavoured the Support of it; and *those Fathers*, who by their exemplary Lives had graced their Station, and governed their respective Flocks, agreeably to the Practice of the first and purest Ages; were by an assumed and illegal Power voted useless, and in consequence thereof were entirely suppressed. *The Revenues* of the Church they piously appropriated to their own Use;—The *Liturgy* was succeeded by Enthu-

fiastick Effusions, unworthy the Christian, nay a Scandal to all Religion ;—For *Teachers* they had Jeroboam's Priests ; for *of the lowest* and most ignorant of the People were made Priests of the high Places ; *whoever would they approved of him, and he became one of the Priests of the high Places.*

When the Almighty was thus dishonoured, no Wonder that the King was disobeyed : When God's Laws and Ordinances were once cast behind them, and they were set free from the Ties of Religion and Conscience ; it could not be expected that the Laws of their Country should hold them : or that *They* should fear the Chastisement of their earthly Sovereign, who had set at defiance the Terrors of the Lord.

I shall not tire your Patience with a Detail of every particular Action, or a Refutation of every popular Plea : But shall lay it down as a fundamental Maxim, That *the Laws of our Country, where they are consistent with the Laws of God, are the Rule by which we ought to regulate our Behaviour.*

This allowed me, and which I think cannot be denied ; I would then ask, In what particular did they submit to and obey those Laws ? Was it by appropriating a Legislative Power to a few, and voting their Will a Law ? Was it by driving the King's faithful Servants from him, by whose Advice his Crown and Dignity might have been safe ? Was it by excluding from their Counsels all such as thwarted their Measures, or disapproved their Rebellious Tenets ? Was it by

driving Majesty from his Royal Seat, and *hunting him like a Partridge upon the Mountains*? Was it by imprisoning, by fining, by condemning such as they thought Friends to Monarchy and the ancient Constitution of the Kingdom? Was it by a military Force raising exorbitant Sums on their fellow Subjects, such as neither they nor their Fathers had ever heard of: such as plainly evinced, that *the little Finger of Rebellion was thicker than the Loins of Regal Government*. In fine; Was it by trying, by condemning, by murdering their lawful Sovereign, and seizing on his Inheritance?—If this was Law, they were the best of Citizens, and the Glory of the Age they lived in: But as this was not the Case; As they trampled upon the Laws of their Country, and violated the Rights of their fellow Subjects; they justly deserved the Resentment of the one, and the Punishment of the other, when Religion and Loyalty were again triumphant.

The Solemnity of this Day obliges me to urge a few Particulars, which may be preventive of those Calamities, under which our fore-fathers so greatly suffered. For doubtless the Almighty was not only passive, in permitting such Evils to flourish; but those *great wicked Men* were Instruments in his Hands to punish a guilty Land.

We must therefore endeavour to make Heaven propitious, by discouraging *Vice, Immorality and Prophaneness*. These are Weeds indeed which flourish in every Soil and in every Climate: Yet each Age produces something new; some daring

Improvers upon the general Principles of Disobediencē; who strive to shine as Stars of the first Magnitude in the Kingdom of their Father. Whenever such appear, we should shun their Influence, as we value the Honour and Favour of Almighty God: And as we regard the Welfare of Society, the good of the present or future Ages, we should " *put away the accursed Thing from among us* ; And with a watchful Eye endeavour to prevent the growing Evil, before it be productive of any fatal Consequences.

When we are thoroughly persuaded that *Righteousness only can exalt a Nation* ; Interest and Duty will both conspire to establish in us such a solid Sense of Virtue and Religion, as will enable us so conscientiously to obey the Divine Commands, as will make the Supreme Being propitious to us : for *without him we can do nothing*. But if we are disobedient and rebellious ; if we treat Him and his Laws with Disrespect, and the *Babylonish Garment* lies concealed ; we shall in vain boast of our superior Strength or Skill, inasmuch as That God whom we have offended, who is of purer Eyes than to behold Iniquity, can at once * *make the Devices of the People to be of none Effect, and cast out the Counsels of Princes*.

We must also be solicitous for the Honour of our Sovereign. We must treat Majesty in the most dutiful and respectful Manner ; address him with all Deference and Regard ; and in particular not attempt to lessen him in the

" Joshua vii. 12.

* Psal. xxxiii. 10.

Eyes of the Vulgar. For all Authority is at an end, and Government must cease to have a sufficiency of Power, when every idle, discontented Man shall endeavour to controul, or lessen the sacredness of the Prince's Character.

This was the artful Contrivance of those Sons, of Belial whose Successes we now deplore. They represented their Sovereign as a Man of a weak Head and bad Heart ; that there was no Truth in his Assertions, no Reliance on his Promises. This was greedily swallowed by the unthinking many ; and (to their Shame be it spoken) by those who should have known better. This produced the fatal Vote of the Remnant of a Parliament, that there should be *no further Addresses to his Majesty* : For to what Purpose should they treat, when they were made to believe, that whatever Concessions he was constrained to make, it was never his Intention to perform them.

We are also to shew our Regard for our Sovereign, by discouraging, and, as much as in us lieth, suppressing all tumultuous and disorderly Practices : Which can have no other Tendency, nor were they ever encouraged for any other Purpose, but to embroil or intimidate the Civil Government. Experience too fatally convinces us of this : for what was it that contributed so much to the overthrow of the Establishment in the last Age, and spread Desolation over the whole Land ? What was it but the tumultuous, popular Madness, instigated originally by a few designing Men ; and held forth as lawful, nay meritorious by *supple, prostitute Preachers* ; 'till the Torrent was too impetuous to be stopped,

ped, 'till all Laws both sacred and civil were treated with Contempt? It was by this powerful Aid that they were enabled to raise and maintain their Armies: It was by this means that many were intimidated in the Discharge of their Duty: self preservation made them retire, and deplore the Desolation of their Country, for fear of being subjected to the unruly Resentment of the Populace; of such as were not capable of judging between Right and Wrong, but implicitly obeyed the Orders of their Masters.

There is a growing Evil still to be rooted out, which is destructive to the Happiness both of King and People; and that is *the Spirit of Party*. However some Men may hope to find their Account by encouraging such Distinctions; yet is it but the Offspring of Pride, Avarice and Revenge; and the fruitful Parent of Sedition and Rebellion. Many there are indeed who join in the common Cry, out of a Principle of Levity, rather than of Malice; and from an Apprehension or Fear of being singular, list under such Banners as are accidentally erected near them; and then disperse abroad all the envenomed Rancour of Calumny and Sedition, with which their Leaders have too artfully supplied them. Yet even these should consider, that though they may hope, by their forward Zeal, to procure some Advantage to themselves; yet that they are but Instruments under the Direction of abler Masters; and the Tools of Ambition, in the hands of designing Men.

D Others

Others there have been whose Designs may be much easier guessed at than explained: I shall therefore only observe, that from Experience we may be thoroughly convinced of the direful Effects of Party Infatuation; by which those Popular Discontents were industriously fomented, which the Cabal had first spirited up. And though they had something specious to offer, some plausible Salvos to dazzle the Eyes, and to draw off the Attention of Mankind from their real Views; Yet at last it undeniably appeared, that they were all dangerous to the Constitution. They could surmise that they stood up in Defence of Liberty; that they fought only the good of their Country; or sometimes that they were solicitous to preserve the Honour and Dignity of the Crown; for they pretended even to fight for the King, while in open Rebellion against him.

But can Liberty ever consist in Licentiousness, in forming Parties which must destroy that Liberty? Can the National Happiness, the Good of the Community be the Object of our Wishes, while private Interest only directs our Actions? Or can the Honour of the Prince be preserved, while Party Zeal shall endeavour to make that innocent, which in others creates a just Abhorrence, and destroys that mutual Confidence, which is so necessary for the Peace and Happiness of his Kingdoms? Yet these Pretences have been the standing Topicks of Declamation; the favourite Ball tossed out for Fools to play with; an empty, unmeaning Sound, but as it served the Purposes of Ambition and Revenge.

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Let us therefore, *laying aside all Malice and all Guile, and Hypocrisies, and Envy, and all Evil-speakings*, be at Peace one among another; and as Members of the same Community, as dutiful Subjects to the best of Princes, as sincere Friends to our present happy Establishment, and as zealous Professors of the true Christian Religion, proclaim our just Abhorrence of those enormous Crimes, *Irreligion and Rebellion*. This will strengthen the Hands of Government, and entitle us to the Protection of those Powers which we thus support. For he who makes a Conscience of Duty, and founds his Obedience on the Laws of God, gives a much stronger Evidence of his Allegiance and Fidelity, than he who obeys only from a capricious Humour, or the baser Principle of Self-interest.

Let us shew all dutiful Regard, and the warmest Returns of Gratitude to our most Gracious Sovereign, who continually watcheth over us for our good:—Let us support him in all Exigencies, and defend him against all his Enemies:—Let us pay an entire Submission to the Laws of our Country; as a Violation of them must almost necessarily involve us in those fatal Calamities which we now deplore—Let us adhere steadily to the Precepts of our most Holy Religion, which exhorts us to the Performance of those social Duties, upon which our present Happiness depends:—Let us lay aside all personal Rancour and Resentment, which serve only to weaken and divide us:—In short, Let Conscience be our

only Guide: and there will then be no room to Doubt, but that by rendering unto *God* and *Cæsar* their respective Dues, we shall promote the Happiness of this our native Land, shall enjoy the Blessings which naturally result from it, and secure to ourselves that glorious Reward, which *God* the righteous Judge shall bestow upon his faithful Servants in the great Day of retribution.

F I N I S.

Let us then all dutifully Regard, and the warmest Returns of Gratitude to our most Gracious Sovereign, who continually watches over us for our good:—Let us support him in all Exigencies, and defend him against all his Enemies:—Let us pay an entire Submission to the Laws of our Country: as a Violation of them must almost necessarily involve us in those fatal Calamities which we now deplore.—Let us adhere steadfastly to the Precepts of our most Holy Religion, which exhorts us to the Performance of those social Duties upon which our present Happiness depends:—Let us lay aside all personal Rancour and Retaliation, which serve only to weaken and divide us:—In short, Let Conscience be our

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